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The TAHRIK-I-Jadid

Regd. No. L7676

Editor :
NUR-UD-DIN MUNEER

IKHA 1355 H.S.
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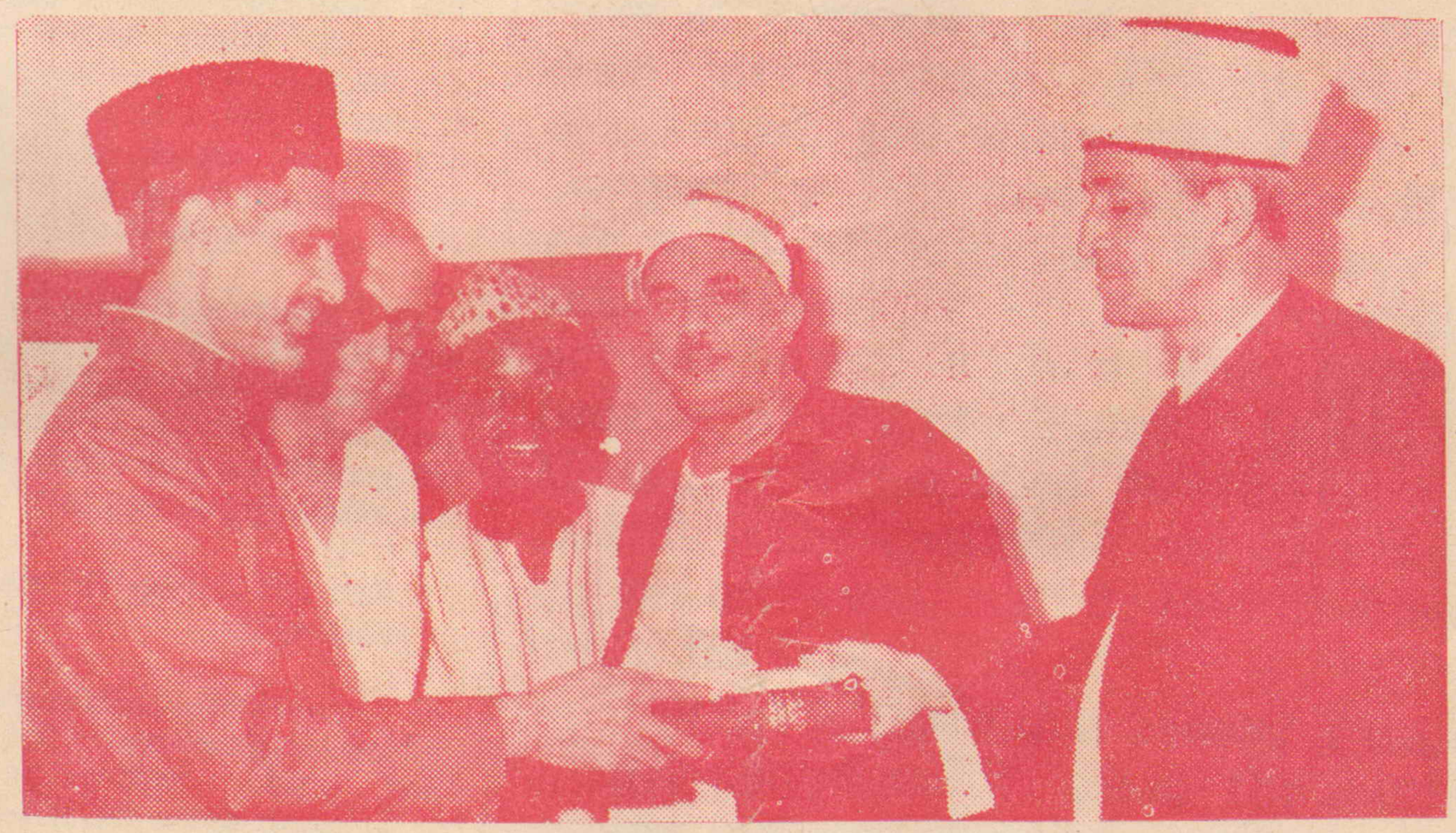
Chaudhry Rashid-ud-Din, Ahmadiyya Missionary Liberia presenting a copy of the Holy Quran and some other Literature on Islam to Al-Sheikh Mohammad Abdu, the Minister of Education and Welfare Beirut (Lebanon), when the latter accompanied by Al-Sheikh Lutfi Amar, visited Ahmadiyya Mission Monoravia, while on tour of Liberia.



چوھدری رشیدالدین صاحب احمدیہ مشنری لائبیریا ، شیخ محمد عبد وزیر تعلیم و ویلفیئر بیروت (لبنان) کو قرآن پاک اور دیگر اسلامی لٹریچر پیش کر رہے ہیں ۔ آپ لائبیریا کے دورہ کے دوران شیخ لطفی امر کے ہمراہ احمدیہ مشن مانوروویہ میں تشریف لائے ۔

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

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Editor
NUR-UD-DIN MUNEER

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

OBEY THE HOLY PROPHET & TRY TO BECOME HIS LIKE

TO be a Muslim is not a child's play. It requires complete submission in every thing to the Holy Prophet (peace and blessings of Allah be on him). Do not take it cursorily. It is a matter worth deep consideration. Do not feel complacent until you obey the Holy Prophet completely. If you call yourself a Muslim without doing so, you have only a shell without the kernel. A wise man will not be happy with a shell only nor on bearing an empty name. In old times a Muslim in name tried to convert a Jew to Islam. The latter chided him for rejoicing on outward form devoid of inner reality. He said,

"What is there in a name ? I named my son Khalid, after the name of the famous Muslim conqueror who lived long and won brilliant victories for Islam. But before it was evening I had to bury my child."

(*Continued on page 3*)

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Yoruba Translation of the Holy Quran

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A despatch from our Jamaat in Nigeria brings the happy news that with the unbounded grace and mercy of God Almighty it has published the complete Yoruba translation of the Holy Quran. Further it says that the publication was successfully launched in the sacred month of Ramadhan and has been acclaimed by the Yoruba speaking community as a priceless contribution to their religious literature. The publication contains the Arabic Text side by side with the translation and also a useful Index.

The translation is based on the enlightened and inspired exegesis of the Holy Quran by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, The Khalifatul Masih II (of blessed memory) and is expected to go a long way in removing the prejudices fomented against Islam by its ill-wishers and in promoting an atmosphere conducive to a better understanding of its teachings.

The work on this project had been going on by fits and starts without fruition for quite a long time in the past. Then in 1972, Maulana Mohammad Ajmal took its charge, organised it on sound basis and with the active co-operation of the Jamaat completed it in the current year.

We may also recall in this context that the world Ahmadiyya Muslim Community, of which the Nigeria Jamaat is a branch, has already published Quran Translations in many more languages, e.g. English, German, Danish, Esperanto, Swahili (Lingua franca of East Africa), Luganda (Uganda), and Indonesian. Some of these translations are elaborately annotated, for instance, English, Swahili, and Indonesion.

Similarly French translation with commentary is in the press and will be out shortly. Apart from this, translations have also been prepared in Spanish, Russian and Italian languages which are awaiting publication. Translation of the Holy Quran in Swedish language is also ready and is expected to come

out by the next year.

Further, by the end of a decade and a half, it is envisaged that the Movement will publish Quran translations in at least 100 principal languages of the world. The Holy Book will thus be placed in the hands of a very substantial portion of mankind and a significant step taken to win them for Islam.

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Moreover, recently, in August 1976, the Present Head of the Movement, Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III, inaugurated the first Mosque built in Sweden. Another mosque in Oslo, Norway is expected to be ready by the next year. Anybody who takes an overall picture of religious activites in the present day world will have to concede that the Ahmadiyya Muslim Community is making great strides in serving Islam. The literature it has produced is unique in championing its cause vis-a-vis other religions and ideologies.

All this enthusiasm in defence of Islam stems from the spiritual force generated by the Reformer of the present age. Nearly a centuary has gone by when, under the command of God Almighty, the Holy Founder of the Movement, Hazrat Mirza Ghulam Ahmad started his campaign of the revival and re-establishment of Islam. Since then, his successors and followers are busy taking the message of the Quran to the very corners of the world. The Mission of the Founder was to Islamise the whole world and the publication of the Yoruba translation is a step forward in its fulfilment.

We congratulate heartily the Nigerian Ahmadiyya Muslim Community on this edifying achievement. May God enable them to win more laurels for Islam. By accomplishing this feat they have shown the way to their sister communities in Africa to expedite the preparation of Quran translations in their native languages.

Continued from page 1)

So do not be happy with mere names. Seek instead the inner reality. What a shame ! You profess to follow the Holy Prophet, the greatest of all Prophets, yet you live like kafirs. So live your life like the Holy Prophet and frame your mind like him. If you do not do so you are following Satan.

It is easy to understand that the object of man's life should be to become the beloved of God Almighty. Until a man becomes so, he has not succeeded in life. But this object is not attained until you obey the Holy Prophet truly. The Holy Prophet has shown by his conduct the real significance of Islam. So follow that Islam if you want to become the beloved of God.

(Al-Hakam, January 24, 1901)

Notes & Comments

The Holy Quran

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ان الله يامر بالعدل و الاحسان و ايتاء ذى القربى و ينهى عن الفحشاء و المنكر و البغى يعظكم لعلكم تذكرون

Verily, Allah enjoins justice and the doing of good to others! and giving like kindred; and forbids indecency and manifest evil and transgression. He admonishes you that you may take heed."

(16 : 91)

Explanatory Note :

The verse contains three commandments and three prohibitions which briefly deal with all the various stages of the moral and spiritual development of man and with both its positive and negative sides. It enjoins justice, the doing of good to others and kindness as between kindred; and forbids indecency, manifest evil and transgression. Justice implies that a person should treat others as he is treated by them. He should return to others the good or evil to the extent or measure to which he receives it from them. Higher than 'Adl (Justice) is the stage of Ihsan (goodness) when man should do good to others regardless of what sort of treatment he receives from them, or even if he is maltreated by them. His conduct should not be actuated by considerations of reciprocity. At the last and highest stage of moral development viz., 'Itai Dhil Qurba' (giving like kindred), a believer is expected to do good to others not in return for any good received from them, nor with the idea of doing more good than the good received, but to do good prompted by a natural impulse, as good is done to very near blood relations. His condition at this stage resembles that of a mother whose love for her children springs from natural impulse. After a believer has attained this stage his moral development becomes complete. These three stages of morals constitute the positive side of man's moral development. Its negative side is portrayed in the three words, viz., Fahsha (indecency), Munkar (manifest evil) and Baghy (transgression). Fahsha signifies vice of which the knowledge is confined to the doer and Munkar signifies those evils which other men also see and condemn, though they may not suffer any loss or infringement of their own rights by them. Baghy, however, comprehends all those vices and evils which not only are seen, felt and denounced by other people but which do them positive harm also. These three simple words cover all conceivable vices.

(The Oriental & Religious Publishing Corporation Ltd., The Holy Quran, English Translation and Commentary, 1969, Page 572.)

The Hadith :

It is reported by Hazrat Abu Hurairah, Allah be pleased with him, that the Holy Prophet (peace and blessings of God be upon him), said :

"Allah does not see towards your

shapes and to your health but He sees towards your hearts and actions. (*Muslim*)

Explanatory Note :

In this hadis, the Holy Prophet (peace be on him and blessings of Allah) has mentioned two things which, inspite of being gifts of God, can become, at times, cause of big trial for both men and women. Of these, one is physical beauty and comeliness which becomes, generally for women, a source of great trouble. The second is wealth and affluence which generally put men to a lot of test and temptation. Citing both these, as examples, the Holy Prophet (peace and blessings of Allah be on him) said that while, without a doubt, they were great gifts of God, but Muslims should take note that Allah does not judge the worth of people by His appraisal of the beauty of the women or of wealth of men but that He sees towards their heads and hearts which are the source and repositories for human thoughts and feelings and then He sees towards their deeds which are the products of their thoughts and feelings.

The word *Qalb* used in this hadis stands both for heart and mind : for, *Qalb* literally means the central point of an organism and the heart and the mind are both, in their respective sphere, centres of the bodily organism ; the mind being the centre of overt feelings and the heart of spiritual experience. By using the words *Qulub* (hearts) and *aamal* (deeds), the Holy Prophet (peace and blessings of Allah be upon him) in this context, has pointed out that, though physical beauty and material wealth are gifts of God and one should value them, but what God takes note of is the heart (*Qalb*) of men and their (*aamal*) actions. It is therefore the duty of every Muslim to seek to improve his mind, heart and actions, instead of taking pride in the gifts of physical beauty and property and worldly goods.

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It must be borne well in mind that the Holy Prophet's (Peace of Allah be on him and His blessings) admonition that God, the Excellent, watches the heart and deeds of man, means not only that these things will weigh him, on the Day of requittal but that in this world too, real weight is given to feelings of the heart and the motives of the mind and the actions of limbs. The truth is that, once a people are granted the favour that the heads and hearts and limbs of its members start operating in the right direction, no power can hinder the course of its progress nor deprive it of realisation of the highest of values.

(Ahmadiyya Muslim Foreign Mission, Rabwah, Forty Gems of Beauty, pp. 42—44)

Protection of The Holy Quran

God's promise to keep the Holy Quran intact, without any changes creeping into it, is contained in the verse of the Holy Quran which is as follows :

انا نحن نزلنا الذكر و انا له لحافظون

Verily it is We Who have revealed this Remembrance (the Holy Quran) and verily we are its Guardian.

The Promised Messiah's Beliefs

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(From his writings)

— 1 —

The five pillars of Islam constitute our Creed. The Revelation of God viz., the Quran which we are commanded to hold firmly on, that indeed we hold firmly on. God be pleased with Umar : Like him we have the words 'Sufficient unto us is the Book of God' constantly on our lips. In case of conflict and disagreement between the Hadith and the Quran we follow Hazrat Ayesha (God be pleased with her) and choose the Quran, especially in the historical texts treated by all schools as above abrogation. And we believe that there is no deity, no one worthy of worship, but only Almighty Allah that our Master Hazrat Muhammad Mustafa (peace and blessings of God be on him), is His *Rasul* and *KhatamalAnbiya*. And we believe that angels exist, that the resurrection of bodies after death is true, that the Day of Reckoning is also true, that Djanna and Gehenna are also true. We believe that every thing taught about these matters by the Holy Quran and the Holy Prophet is true. We believe that he who seeks to subtract an iota from this or to add an iota to this—the Shariah of Islam and also he who makes light of the statutes and practices of Islam is devoid of belief, a denier of Islam. We counsel our Jamaat to put true and sincere faith in the Holy *Kalima, La Illaha Ill-Allah, Muhammad al-Rasul-Allah*, to live and die by it, also to believe in all prophets and in all books, the truth of which is sanctioned by the Quran ; to observe in letter and in spirit the Fasts, Prayers, Zakat and Pilgrimage and all prescriptions and prohibitions laid down by Almighty Allah and His Prophet. We counsel them in short that their belief should include *all* beliefs and *all* rules of conduct agreed upon unanimously by early Muslims, that is, all matters accepted as part of Islam by the consensus of Ahl-i-Sunna. There is no option. And we hold heaven and earth as witness that this is our creed and this is our faith.

(Ayyamal Sulh pp. 86-87)

— 2 —

We are Musalmans. We believe in the One God without a partner and in the *Kalima, La Illaha Ill-Allah*. We believe in the Book of God, the Quran, in His Messenger Muhammad (peace on him and God's blessings) the Khatam al-Anbiya. We believe in angels, the resurrection, hell and paradise. We observe the prescribed prayers and the fast. We turn to the Qibla for prayers and forbid ourselves what is forbidden by God and His Prophet and permit ourselves what is permitted. We add not a thing to the Sharia, nor subtract any thing from it. The Sharia is above change. Whatever has come down to us from the Holy Prophet (on whom peace and God's blessings), all that we accept, whether we understand or not and whether we can unravel its secrets and real meaning or not. We are believers with the Grace of God, and strict monotheist Muslims.

(Nur al-Haq I. p. 5)

— 3 —

I want to make it clear to Muslims, Christians, Hindus, and Aryas, that I have no enemy. I love all men as a merciful mother loves her children.

Nay more. I am enemy only of false beliefs, beliefs subversive of truth. To sympathise with all humans is my duty and to preach against falsehood, disloyalty to God, tyranny, evil conduct, injustice, immorality is my mission.

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My motive for this height of sympathy is that I have discovered a gold mine, have had access to an unlimited supply of precious stones. In the mine I have found a bright and priceless jewel. So priceless that if I divide it between all of my fellow men, every one of them will become richer than the richest among them in gold and silver. What is this jewel? It is the true God. To reach Him is to know Him, to become really aware of Him, to have true faith in Him, to be united with Him in true love. To receive true blessings from Him in return. Having found such a priceless treasure it will be cruel on my part if I let not my fellow-men know about it. Could I let them go hungry while I have plenty. No, it will not be so, while I can help. My heart burns over their want and hunger. My soul becomes depressed over their dark and straitened existence. I want to see their homes filled with riches divine. I want to see them full with faith and truth. Full to capacity.

(Arbain No. 1. pp. 2-3)

— 4 —

God is a lovely treasure. Hold Him dear. He is your Help at every step. You are as nothing without Him. And nothing are your means and your methods.

(Kishti-i-Nuh) p. 20)

— 5 —

God is One and Unique and Unpartnered, in one and all His perfect attributes. Without any fault whatsoever.

He combines in His person all the most perfect attributes. He is the Manifestation of all Holy Powers, the Originator of all creatures, the Spring of all Graces, the Lord of rewards and punishments, the Disposer of all affairs. He is near though far, far though near. Above all things and everything, yet there is nothing below Him, He is most hidden than everything yet there is nothing more evident than Him. He lives in His right, everything else by Him. Himself self subsistent, everything else subsists by Him. Every thing holds He, nothing hold. Him. Nothing came to create itself without Him. Nothing can now live by itself. He encompasses everything, though we know not how it happens to be so. He is the Essence of everything in heaven and earth. The essence of everything owes its brightness to His Hand, is a shadow of His Being. The nourisher of all worlds is He.

(Lecture Lahore p. 5)

— 6 —

What was this, do you know? This most wonderful thing which happened in the wilderness of Arabia? Spiritually dead millions became alive again in a matter of days: those without eyes began to see, those without speech began to speak the language of seers gifted with divine knowledge. This was a revolution which no eye had seen before nor had an ear heard of it before.

What was it, do you know? It was a miracle performed by the mighty prayers of a man who had dedicated his life to God. Prayers offered in the dead of night. These prayers shook the world. They wrought changes impossible for an unlettered person to bring about.

God! shower Thy blessings and send peace on this man! Bless not

only him but also those who come after him and follow him! Remove their fears, their sorrows, their anxieties. And on this his Umma, shower Thy Bounties and Thy Blessings until the end of days.

(Barkat al Dua, pp. 10—11)

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— 7 —

Thousands and thousands of prayers and invocations of peace, mercies, and blessings, for the Holy Prophet Muhammad *Mustafa*—on whom peace—through whom we found the Living God. (Nasim-i-Dawat, p. 1)

— 8 —

The true saviour whose offer of salvations (of the fruit of salvation, to be exact), is with us today and will be with us until doomsday, is the one who appeared in the land of Hijaz. His offer of salvation was for all mankind, of all times.

(Dafi al-Bala 'inside back cover')

— 9 —

We know it clearly from the Holy Quran that every prophet is a member of the Umma—the fold—of Muhammad (on whom be peace). Says the Holy Quran addressing the prophets:

> You shall believe in him and help him (3 : 82).

This means all prophets belong to the Umma—the fold—of the Holy Prophet (on whom be peace).

(Barahin-i-Ahmadiyya V. Appendix p. 133)

— 9 —

A man who exceeded all men in perfection, perfect as man and perfect as prophet, came into the world, endowed with the most perfect of graces. Through the Quickening and Gathering brought about by him came the First Resurrection. A dead world became charged with life. Who is he? He is the blessed prophet, Khatam al-Anbiya, Imam al-Asfiya, Khatam al-Mursalin, Fakhr al-Nabiyyin, Muhammad Mustafa (on whom be peace and the blessings of God). Beloved God! Reward this beloved prophet with Mercies and Favours with which no man from the begining of time, has been rewarded by Thee. Had not this great prophet appeared in the world, we would have known nothing of the truth of the lesser prophets like Jonah, Job, Jesus son of Mary, Malachi, John, Zachariah, etc., etc. We would have had no, proof. True, they were accepted and approved and honoured and loved by God. But we owe this to The Holy Prophet, that these other prophets came to be known as true prophets. "God! Accept our prayers for him, send him peace, bless him and his progeny and all his companions with Thy blessings".

(Itmam al-Hujja, p. 28)

— 10 —

In many places in the Holy Quran it is laid down—implicitly as well as explicitly—that the Holy Prophet, on whom be peace and the blessings of God, is the most perfect manifestation of Divinity; his speech is the speech of God, his advent the advent of God, his coming the coming of God. We have the verse, 'Say, Truth has come and falsehood has gone, and falsehood had to go'. Truth here means the three—God Almighty, the Holy Quran and the Holy Prophet, on whom be peace and the blessings of God... You can see how God Almighty associates the holy Prophet's name with His Own and how the Holy Prophet's advent becomes the advent of God. (peace on the Holy Prophet and God's blessings).

(Surma Chashm-i-Arya pp. 229-38 f.n.)

— 11 —

I have always wondered and wondered how high must be the station of this Arabian Prophet Muhammad ! Thousands of blessings and prayers of peace for him ! impossible it is to measure the hei ht of his station. Impossible to have an idea of his purifying po wers. Pitv therefore that his greatness goes unrecognized still. The conception of the One God had all but disappeared from the face of this earth : the stalwart who established it again in human hearts is he. He loved God to the utmost. And he loved nd sympathised with mankind equally, sacrificing his life for their sake. No wonder, God Who knew the secret of his heart raised him above Prophets and above all men who had gone before him or were to come after him. All his aspirations were fulfiilled during his life.

(Haqiqat al-Wahy pp. 115-16)

— 12 —

Only two lives are worthy of praise. One is the life of Our God, the Life giver, the Life sustainer, the Source of Graces and Favours. The other Life is the life which enriches and favours and is God-like in its graces. This second kind of life—come, let me tell you—is the life of our Holy Prophet (on whom be peace and the blessings of God). Heavenly signs at all times in history have borne witness to this life. They are here with us today.

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And remember, he whose life does not enrich other people's lives is dead, not living. I hold God as witness when I declare—and to declare anything false in His Name is rank depravity—that God has given me proof of enduring spiritual life—so full of beauty and power—of my revered master, the Chief of us all, Muhamn.ad, on whom be peace. The proof is that by following in his footsteps and by devoting my love to him, I have seen heavenly signs descend upon me and fill my heart with the light of certaintv of faith.

(Tiryaq al-Qalub p. 6)

— 13 —

Is there a prophet who lives still ? Then he is our Holv Prophet on whom be peace Books have been written by renowned authors on the Life of the Holv Prophet That he—Our Holy Prophet—continues to live is proved by mighty arguments. Arguments which have no equal in any other prophet's life. Among the arguments is this, that a prophet who lives is one whose blessings and graces ontinue for ever.

(Al Hakm 17 Feb. 1906 p. 3)

— 14 —

The life of the Holy Prophet is a life of enduring worth. A mighty proof of this is that the graces of the Holy Prophet, his spiritual influence, lives for ever. Those who walk in his footsteps even today become quickened wi'h life,—raised from their graves as it were. They receive the gift of a new spiritual life.

(Aina Kamalat Islam p. 221)

— 15 —

The title *Khatam al-Nabiyyin* used for the Holy Prophet (on whom be peace and blessings of God) requires —the term in its own right requires —that the Book revealed to the Holy Prophet (on whom be peace and blessings) should be *Khatam al-Kutub*. It should be a book perfect in all dimensions. The Quran is full of such perfections.

(Malfuzat III p. 36)

— 16 —

I was young and now I am old.

There are people who would know and if they will, they will bear witness that I have had no concern with worldly affairs. My interests have centred in religion. Let me tell you that the Book called the Quran is most Holy, most full of spiritual wisdom...The blessings and benefits we expect from a true faith, this book has come at last to confer on man. Through it man comes to inherit the Grace of God. Can it be that having found such a light we should turn again to darkness, having had eyes should choose to become blind again. (Sanatan Dharam pp. 6 7)

— 18 —

Perfect and holy is the teaching of the Holy Quran which nourishes every branch of the human tree. The Holy Quran does not stress only one side of it. It teaches compassion and forgiveness when forgiveness is nearer wisdom. It prescribes punishment for the wrong-doer but such as is appropriate to the moment and the occasion.
(Barahin Ahmadiyya II pp. 91-92)

— 19 —

God is our witness, He Who knows the innermost secrets of our hearts, that I am ready to accept the penalty of death, should any one be able to point to the slightest weakness in the teaching of the Holy Quran, it may be as slight as a minute fraction of a particle. Or should any one be able to point to an equally slight virtue of a book to which he subscribes, a virtue contrary to the teaching of the Quran on the same point, yet superior to it.
(Brahin i-Ahmadiyya III p. 268 f.n. 2)

— 20 —

Of the great spiritual powers of the Holy Quran, one is that he who submits to it becomes gifted with the power to work miracles and do deeds out of the ordinary run. In such number, that the world will not think of contesting.

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(Chashma-i-M'arifat, p. 40)

— 21 —

This humble one—now for about 11 years—has been gifted with the gift of divine revelation. I know it—and know it well—that *Wahy* (divine revelation) descends from above. There is no doubt in it. The nearest analogy in the known facts of this world is perhaps afforded by the electric current. The electric current itself discloses every change it undergoes. My revelational experience—the experience of all saints—springs not from within. On the contrary when it comes I feel there is something outside me—powerful, overwhelming—which possesses me and controls me. So powerful at times that I feel completely dominated by its spiritual quality. I feel drawn to it so irresistibly. In such a moment I hear the speech of God clear and vivid. I also occasionally see the mediating angels. I experience the impact and majesty of a true experience. The communications I receive relate often to unseen things or events. The source of the whole experience is outside me. It is strong, powerful. It cannot but be divine, a proof of the existence of God. To deny this is to deny an evident truth.
(The Blessings of Prayer, pp 26 27.)

Promised Messiah Day

The Promised Messiah, peace be on him, started initiating the people into his following on the 23rd of March, 1889. This day is now commemorated all over the world as the Promised Messiah Day by holding public meetings to explain his mission.

THE PROMISED MESSIAH REGENERATED ISLAM

The very first question relating to to religion is the Unity of God. If a religion does not contain a true conception of God, it cannot claim to be a religion at all. At the time of the advent of the Promised Messiah, the real significance of this doctrine had been completely lost sight of. The expression, "Unity of God", either covered a multitude of polytheistic ideas, or signified, at most, belief in the existence of one God. The Promised Messiah drew attention to the fact that God did not raise prophets for the object of merely propagating the doctrine that there is no God beside Him, for the acceptance of this doctrine alone can make no deep impression on a man's life. The object was that man should so regulate his life in conformity with the doctrine of the Unity of God as to lead him to moral and spiritual perfection, that is to say he should love no other thing or being with a love greater than that which he entertains for God, and should place his whole trust and reliance in God, and should not regard any other thing or being as having any control over his affairs.

A person who believes in the Unity of God in this sense and acts upon such belief is bound to experience a moral revolution. All sins and weaknesses in the world proceed from two causes. either because man loves an object with such intense love that he regards his own existence as useless without it, or because he regards an object as so injurious or hateful that he imagines his salvation depends upon its destruction, and this unreasonable excess of love or hate leads him to do things that are imcompatible with purity

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But a person whose faith in the Unity of God is perfect prefers not the love of any other object or person to his love of God, and nothing so intensely as being led away from God. To such a person sin becomes an impossibility and this is the true doctrine of the Unity of God, which is the real object of religion to teach, and not the mere lip profession of the existence of One God, which can neither please God nor have any practical effect on a man's life.

Besides laying down this fundamental principle, the Promised Messiah rooted out all forms of *shirk* which had crept into the system of religion. To the Muslims he pointnd out that, in spite of their claim to being believers in the Unity of God, they entertained many polytheistic conceptions, for instance, they believed that Jesus was living with his physical body in the Heavens, without food or drink, and that during the last nineteen hundred years he had not tasted death; also that Jesus used to bring the dead to life, and could create birds.

The Promised Messiah pointed out the error of this doctrine, and

explained that to bring the dead back to life or to create a thing was within the exclusive power of God, and that God never delegated his powers and attributes to any of His creatures, lest His Unity should be stultified.

He proved clearly from Muslim Scriptures and Reason that the dead could never return to this world's life, and that no being, except God, had the power of creation. He explained that the use of the expression "bringing the dead to life", in revealed scriptures signified the spiritual regeneration of men, or the healing by means of prayer of a person sick unto death, and that the expression "creation" signifed either spiritual rebirth or certain spiritual transformations which were the result of the concentration of the will, and every prophet had possessed the power of such regeneration and creation.

Similarly he proved by reference to the Quran, that Jesus was dead, and pointed out that to believe in existence, like God, of another person in the Heavens amounted to *shirk*, which should be abhorrent to a true believer in God.

He refuted the belief that Jesus had been carried upto Heaven alive, by proving that Jesus was not carried bodily into Heaven when he was about to be crucified, as is the belief common among the majority of the Muslim sects, nor did he die on the cross and then came to life, as is the belief of the Christians, but that, as is indicated by the Quran and the words of Jesus himself, he was put upon the cross, but did not die on it and was taken down from it alive.

Next to the doctrine of the Unity of God, the question which most affects man's life is the question relating to the relationship subsisting between man and his Maker. How do I stand towards my Maker and what goal has He out of His personal love towards me appointed for me since the moment of my birth, are questions which deeply affect every aspect of man's life. A true comprehension of questions opens the doors of righteousness to a man, and an error concerning these questions shuts on him the doors of advancement.

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The Promised Messiah found mankind labouring under misapprehensions in respect to these questions also, and laid them under grateful obligation by leading them to a true comprehension of them. He explained that the object of man's existence is unbounded and unlimited advancement, and it is therefore inconceivable that God should Himself have defeated the object for which He had created man. Man is not born with shackles which he cannot break, and God never shuts on him the gates of liberty—it is man himself who does that by his own action. Nay, when man has thus shut himself out, God provides means whereby the gates may again be opened to him.

He further explained that all men stand in a similar personal relationship towards God, and that He does not act the part of a step father to any of them. Even the greatest of prophets and reformers are in their relationship towards God, no more than men, and the gates of progress and advancement that are opened to them are also open to all mankind. God does not permit an intermediary between Himself and His creatures. All prophets occupy the position of guides, but none of them can serve them as an intermediary, for the welfare of the prophets and of those for whose guidance they are sent is equally dear to God. One person may on

account of his purity and righteousness, attain nearer to God than his fellow creatures, but however near he may be and whatever eminence he may possess, he cannot shut the gates of advancement on others. It is open to every man at all times to attain to the highest point of spiritual advancement; the gates of Heaven are opened to all those who knock.

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He next removed this misconception which had become common to the whole of mankind that the manifestation of the Mercy and Grace of God had been confined to the past ages, and that the gates of His bounties were now shut upon mankind. He pointed out that it was a sin and an impertinence to believe that any of God's attributes at any time were liable to suspension. A living organism must exhibit signs of life. As it is the sign of a living creature that it must go on absorbing into its system life giving matter, so it is the sign of a Living Creator to cast the reflection of His life-giving attribute on His creatures. So that if there exists a living God we ought to be able constantly to perceive the quickening effect of His attributes in the world. To imagine, therefore, that the Grace and Bounty of God were limited to the past ages and do not continue in the present age is tantamount to a belief that God has lost the spirit of life and is now left like a thing dead. But He is ever perfect and His attributs are not liable to any manner of decay. God speaks to His servants today as He spoke to them in ages past; and He manifests His signs today as He was wont to manifest them in the past; and He continues to cast on the hearts of His servants the reflection of His Holiness as He did in the past.

A very serious misconception which prevailed at the time of the advent of the Promised Messiah, and which had undermined the foundations of all religions, so that the very essence of religion was being completely revolutionised and in place of the divine light of revelation were being substituted the ideas and conceptions of the human mind, was the entirely erroneous definition of revelation which had found general acceptance. Indepence of thought and the length of time which had elapsed since the appearance of the last prophet had led the greater portion of the world to believe that revelation was mere inspiration of the mind. This led, on the one hand, to the very idea of a total cessation of revelation, and, on the other, to the erroneous conception that God could not speak in words as He was not a material being and was not dependent upon material means like men.

The Promised Messiah explained on the basis of his personal experience that revelation is conveyed in words and that the communication is as certain and free from doubt as the talking of one man to another. He pointed out that unless revelation was conveyed in words it could not be entirely free from doubt and could not lead to perfect certainty. For, if inspiration is revelation every man can fancy himself inspired and mislead mankind, as has actually happened in several instances since this erroneous conception of revelation has found currency. Revelation is indeed to remove doubts and misconceptions, and, if it is not conveyed in words, it opens still wider the doors of doubt and uncertainty, for there is then no means of distinguising between revelation and the fancy of a man's own mind. The Promised Messiah explain-

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AN OUTLINE OF EARLY ISLAMIC HISTORY

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by N.R.A.G. SOOFI

CHAPTER XIV

The Prophet Passes away

Three times he repeated in a week voice the words. "To the best friend, to the best friend, to the best friend," and breathed his last.

Ali and Abbas gave the Prophet the last bath. Now the question arose where should they bury him. Abu Bakr said, "The place where he breathed his last". The Prophet was then laid to his final rest in the living room of Ayesha, where now stand a dome and a minaret.

A Brief Sketch

The Holy Founder of Islam (peace be on him) was 63 at the time of his death. He was raised as Prophet at the age of 40. He devoted the whole of his life to the service of God. Born an orphan without any riches, he died a king leaving no wealth behind. He never ate a full meal all his life nor wore a rich garment. His house was a mud hut, his court room was the mosque and his throne was its dusty floor. His bed was made of straw, his own arm, his pillow For months there was no smoke in the chimney of his house. There was nothing to cook. The family lived on dates or goat's milk or would go hungry. His wives had no maidservants, no silk, no jewellery. Their raiment was as simple as their resources were scanty. The Prophet kept no gold or silver with him. He gave away to the poor all that he received. There was nothing in the house when he died except a small quantity of barley.

The Prophet was of middle height, well built, fair faced, had a broad and high forehead, flowing hair. a thick beard, straight nose, beautiful black eyes and long eye-lashes. Fast in walking, he was slow in talk. Always the first to greet, he received friends and strangers with a smile, heard patiently, would never turn down a request for help, never withdraw his hand first. His habits were simple and his manners sweet. Ever willing to forgive, he punished only when punishment appeared to do greater good than forgiveness. His words, acts and thoughts were devoted to the service of God. He had no other aim in life. He sought only His pleasure. If he made peace at Hudaibiya it was to please God. The terms of the Treaty were harsh. He accepted them even though they hurt the feelings of some of his companions He marched on Mecca with 10,000 believers Mecca had treated him cruelly. The city was at his mercy. It begged for mercy. He granted it readily. For, so had God willed, though he knew well that some of his companions had suffered terribly at the hands of Meccans. Bilal the African was one of them.

He had been treated with utmost cruelty. The Prophet wisely gave him the duty of calling Meccans to the flag of peace.

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Ikramah, son of Abu Jahl, was a bitter enemy of the Prophet. He escaped from Mecca and was on his way to Abyssinia. His wife was a Muslim at heart. She asked the Prophet if he would forgive Ikramah. He said he would. The lady next asked if he could stay in Mecca a non-Muslim. The Prophet said he could. She went after her husband and brought him back. Ikramah wanted to hear all that she told him from the Prophet himself. So he went and asked him, "My wife tells me that you have forgiven even me." The Prophet said he had. Ikramah at once joined Islam. Putting his mantle over him, the Prophet said, "Whoever comes to me as a Muslim is one with me. My house is his."

Habbar had caused the death of Zainab, a daughter of the Prophet. He had run away to Iran. But there it occurred to him to come back and beg the Propnet's forgiveness. He returned to Mecca and sought forgiveness. He was forgiven.

Hinda, the wife of Abu Sufian and Vahshi, a slave had mutilated the dead body of Hamza, an uncle of the Prophet. Both were forgiven.

Shaiba. another Meccan, joined the Hawazin to fight the Prophet. Full of hate, he advanced with a sword. He had only one thought—and that was to kill the Prophet. When he approached, he heard a voice. "Shaiba come closer," said the Holy Prophet. He obeyed. The Prophet moved his hand across his chest. Shaiba was a changed man. He had only one thought now and that was to give his life for the Prophet.

A few days before his death, the Prophet said to the companions, "If I have wronged anyone, let him have his revenge." All were in tears. One man came forward. He said the Prophet had hit him once ; he had passed by him and dug his elbow in his side. The Prophet bared his back and asked him to hurt him as he had been hurt. The companions were taken aback The man bent and kissed the Prophet's bare back. All were surprised. The man wanted to have this last pleasure since the Prophet was not to be among them very long.

The Prophet loved cleanliness—in speech, in thought, in habits, in dress, in body, in the house, in the mosque and in the streets. He washed very often, before meals and after meals and before prayers.

He looked to the comfort of all. Friend and foe alike received of his kindness. Companions, relations, neighbours, strangers all were treated generously. He himself looked to the requirements of guests and attended to the wants of the poor.

Once a pagan chief visited him. There was a large flock of goats grazing nearby. He asked for it as a gift from the Prophet. It was granted. When he went back to his tribe he told them that Muhammad had great faith in His God ; he had no fear of poverty.

The Prophet always kept his word and observed his treaties. After the fall of Khaibar, a shepherd accepted Islam. He tended the sheep of a Jewish chief. He said to the Prophet, "I cannot go back to my people now. What shall I do with the sheep and goats of my old master ?"

The Prophet told him to set their face to Khaibar and drive them off. They would, he said, be guided to their master. And so they were.

After the treaty of Hudaibiya, a Muslim turned up to ask for protection. He said he was ill-treated and feared persecution if he was sent back. The Prophet had agreed to send back any Meccan who joined him after the treaty. He kept his word and asked him to go back trusting in God.

Even the enemies of the Prophet spoke highly of his virtues. When Heraclius the Emperor of the Byzantines received the Prophet's letter, he asked if an Arab caravan was in town. Abu Sufiyan, a Meccan chief, happened, to be there. He was called to the court. The Emperor put some questions to him.

Heraclius : Do you know this man who calls himself a Prophet ? Can you tell me what family he belongs to ?
Abu Sufiyan : He comes of a noble family.
Heraclius : Did any Arabs before him make such a claim ?
Abu Sufiyan : No.
Heraclius : Has there been a king among his forefathers ?
Abu Sufiyan : No
Heraclius : Are his followers rich and powerful or poor and humble ?
Abu Sufiyan : Most of them poor and humble.
Heraclius : Are their number increasing or decreasing.
Abu Sufian : They are increasing.
Heraclius : Has he ever broken a promise ?
Abu Sufiyan : Not so far.
Heraclius : What does he teach ?
Abu Sufiyan : That we should worship One God and set up no equal to Him.

That we should speak the truth and give up vice, and all evil ways. That we should be good to one another and respect the promises we make to one another. Heraclius said at the end :

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I first asked you about his family. You said that he belonged to a noble family. Prophets always come of noble families. I then asked if any one before him had made a similar claim. You said 'No.' I put this question because I thought if someone had done so he was merely following his example. I asked you if he had ever lied before. You said he did not. It was clear to me that a man who would not lie to men would never lie about God. I asked you if any of his forefathers was a ruler. You said 'No.' I then understood that his claim was not made to recover an old kingdom. I next asked if his followers were powerful and rich or poor and humble. You said they were mostly poor and humble. So are generally the followers of Prophets. I then asked if their numbers were increasing or decreasing. You said that they were increasing. The followers of prophets are always on increase. I asked you if he had ever played false. You said 'No.' And this is the way of good men. It seems to me that he is a true prophet. I was half expecting that he would appear in our time but had no idea that he would be an Arab. If what you have told me is true, then his kingdom will extend over these lands."

The Prophet feared and trusted God alone. He had full faith in his mission. He relied completely on Allah for its success. He kept Him,

before his mind every day, every hour and every minute of his life. He prayed sitting, standing, walking, before going to sleep, on waking up, before and after eating and drinking, when entering or leaving his house or the mosque, meeting friends, parting with friends, hearing good news, wearing a new dress, before and after answering the call of nature. In short, he had for every movement and every moment a special prayer. He prayed long and regularly; often he was in prayers a whole night. In fact, his whole life was a single continuous prayer.

The Prophet feared none but God. When in battle with the Hawazin, the Muslim army dispersed, the Prophet was left alone with a few friends. The enemy was raining arrows from both sides. The Prophet told Abu Bakr to leave his mule alone. Then spurring the animal forward he said, "I am a prophet. I am no liar. I am the son of Abdul Muttalib."

Once in Medina Muslims were in great fear of attack. They would keep awake all night. Once there was an alarm late in the night. A group of them started out to investigate. Instantly they saw a rider coming. It was the Prophet. He said there was nothing to worry about. He had rushed out alone on the bare back of his horse at the first sign of trouble.

The Prophet had a very tender heart for the less fortunate. The rich too were never unwelcome. But he warned them that the poor had a share in their property. He even said that it was on account of the poor that the rich were rich. He never took home any gold or silver or riches. Whatever came his way was given away to the poor right away.

Once a tribe came to Medina. They were in a very bad way. There were hunger lines on their faces.

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The Prophet was deeply moved. He at once summoned Muslims to the Mosque.

He called upon them to bring "coin, cloth, grain or even a date," whatever they could afford. Some brought clothes: some gave away their stored grain. One companion brought a heavy load of gold coins. When all this was piled up before him, his face lit up like the moon. Every bit was distributed.

The Prophet commanded Muslims to love one another. He said: What one likes for himself he should also like for his brother. This was one of his directives: "Beware, it is kufr (un-Islamic) to fight a Muslim; it is a sin to abuse him. It is not lawful for a Muslim to be angry with a brother for more than three days." He advised Muslims to greet one another, to shake hands, to give presents, to invite one another to meals, to serve the sick, and to assist at funerals.

For goodwill among mankind, the Prophet commanded his followers to be just even to the enemy, to speak the truth even against the nearest, of kin and "to spread peace and feed the poor."

He was never hard on any man except when he openly broke the law. For the poor and the needy he had always a soft corner in his heart. Once one Ibad bin Sharjil plucked fruit from a garden. It was a time of famine. The owner caught hold of him, beat him up and took off his cloak from him. When both were brought before the Prophet, he said

to the gardener, "This man was ignorant.. You should have taught him about good behaviour. He was hungry. You should have fed him." Then he got back the man's cloak and gave the gardener a quantity of cereal in recompense.

The Prophet had no leniency for the rich criminal. Once a woman of a powerful tribe stole something The Prophet decided to punish her under the law. Since she came of a noble family, he was requested to let her go. He was very angry and said, "The Israel were ruined because they would punish the poor offender and let off the rich."

The Prophet had great regard for the man who would earn his own living. He once said If a man carries load of wood on his back to the market to sell and thus save his honour, it is better for him to do so than to beg.

The Prophet never for once believed that he was superior to others. In war and in peace, every time he was a comrade and an equal. There was no special seat for him to sit. He sat among his companions as one of them. A stranger would not know who the chief of the group was. Once during a journey, the companions divided among themselves their duties. The Prophet undertook to collect fuel wood for cooking food. The companions would not let him. They said they would do all the work and serve him. He said, he would not like a special treatment "as God loves not one who wants to be above his companions."

During the journey to Badr, Muslims had very few mounts. Three of them rode one camel by turns. The Prophet took his turn like others. The companions insisted that he should ride and they would walk. The Prophet said, "You cannot walk faster than me and I am more anxious to win merit than you."

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He shared domestic work with his wives. Aesha says, "He engaged himself in household chores. He would patch his clothes with his own hands. He would sweep the floor, milk the goats, do his shopping, cobble his shoes and mend the bucket and tether the camel and give it fodder and join in kneading the dough."

The slave-women of Medina freely called on him for help. He would respond to every distress call.

Hind Ibne Hala, who knew him intimately from childhood says, "He was mild of temper not harsh; he would insult no one; was grateful for the smallest service, would not find fault with anything; would eat of whatever was placed before him and pass no remarks. He would be angry only when someone opposed the truth. In his personal affairs he was never angry, nor did he ever take revenge."

Ayesha says of him: The Prophet would never speak ill of anyone. He would never give evil return for evil. He would overlook and forgive. If he had a choice, he would choose the easier way, if it were not sinful He would be far from it in that case. He never sought revenge from anyone in personal matters. Whoever broke the law, he was punished under God's law. He never cursed any Muslim by name. He never hit a slave man or a slave-girl, a woman, a serving man or an animal He never turned down a request except when it was improper. He always entered the house smiling. He would never spread out his legs

when sitting among friends. He spoke slowly so that if anyone wanted to do so, he could commit to memory what he said."

Ali says of the Prophet : "He had a smiling face, was mild of temper, kindly-disposed ; neither harsh nor narrow-minded. Would not shout, would not utter a harsh word, would not find fault and was not a hard task-master. If he did not like something, he would overlook it. But one who knew him well would understand by his silence. He disliked three things for himself, argument, vain talk, interest in things that did not concern him. In respect of others also he would not have three things : He would not speak ill of them. He would not find fault and would not pry in their private affairs. He would talk only about things that were useful. When he talked, the companions heard silently, their heads bent down as if birds were perched on them. When he became silent, only then would they talk. When he was talked to he would listen quietly until the talker had finished. If people laughed over something he too would smile. If an outsider talked rough, he was patient with him. He did not like to hear himself praised. But if anyone thanked him for whatever he received from him, he accepted his thanks. He would never interrupt anyone while he talked until he became silent. He was exceedingly generous, most truthful, very kind-hearted and the best company."

The Prophet had a number of children. All except Fatima died during his life. Most of them died early. Zainab, his eldest daughter, died in the eighth year of the Hijra. She was married to Abul-As bin Rabi. She left behind a daughter and a son. The Prophet was very fond of the grand-daughter. She was named Imama and was married to Ali after the death of Fatima.

Two daughters, Ruqiyya and Um-Kalsum, were married to Uthman, one after the other, Uthman had migrated to Abyssinia with Ruqiyya where both lived for some time.

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Fatima was married to Ali in the second year of the Hijra. She died six months after the Prophet's death. She left behind two sons, Hasan and Hussain, and two daughters, Um-Kalsoom and Zainab.

The Prophet treated members of his family with utmost kindness. He never forgot his first wife, Khadija, who was also the first to accept him as prophet He was a loving father and a loving husband. But above all, he was a servant of God. All his love was for Him. His entire household followed his example faithfully. They denied themselves the pleasures of this world and shared all the hardships of the Prophet's life. All Arabia was under him when the Prophet passed away. He left behind for his family no property, no gold, no cash, no valueables, no stores.

He gave the world the Quran and his own example, two greatest gifts of God to mankind to regulate human life. He taught man truth, honesty, patience, self-denial, compassion, justice, good neighbourliness, peace, faith in God and hard work. He elevated man to the highest station when he said "I am but a man like you."

He found Arabs a wild and war-like people given to booze, burglary, voluptuous ways and oppression. He made them a nation of saints and martyrs, God fearing helpers of widows and orphans, given to prayer

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The Empty Tomb

(Continued from Previous Issue)

VII

Date 11th May, 1956

WE have devoted exceptionally long space to the point raised by the AFRICAN CHALLENGE. It is because of the importance, especially for the young educated men and women, of the doctrines connected with the salvation of our souls. It has been the tendency of the young people for some time now that they care less for the correctness of doctrines and more for the glamour of life that the followers of a particular raligion around them enjoy. To them whether Jesus acually died on the cross or not, whether he was resurrected or not and whether he did go to the skies or not are matters of little significance. They want to LIVE and live they must a pompous life. Let any follower of any religion present chances of that pompous life and they will follow them. We feel it is the height of materialism that one should run after the worldly glories and forget obout the next world or about the eternal truth. We must be first and foremost, concerned with the truth of our religion, for, after all that which is yet to come is much more important than that which is past or is passing. The few years that we have lived or that we are yet to live in this world are nothing as compared with eternity the glories of which constitute the latent desire of our souls. That's why we have dealt with this question at length.

In our second instalment we promised to say something about 'contradictions which in the eyes of the CHALLENGE are 'foolish' and to place before our readers the evidence that goes to prove the tomb of Jesus to be in Kashmir, North of India.

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In fact all the various aspects of the major question are so interconnected that while dealing with other aspects the above mentioned two points have also been cleared. As for contradictions in the Bible (especially in the New Testament) the four descriptions, contained in the four Gospels, of the so-called resurrection of Jesus are quite enough to convince any thinking person that these contradictions can never let the story prove true. With the exception of what these four writers have taken from one another, they have differed on almost every point that shows that the stories about Jesus circulated among the followers were many. Perhaps that is why St. Paul, who himself knew nothing about Jesus from personal experience, had to tell his followers that they should not follow anybody except himself. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through gospel. Where fore I beseech you, be ye follower of me" *I Corinthians* 4: 15, 16. Again, "For such are false apostles, deceitful workers transforming themselves into the apostles of Christ." *II Corinthians* 11: 13. One of the parables of Jesus Christ, peace be upon him, recorded in the Gospel according to Matthew, also hints at this fact. We read: "He saith unto them, An enemy hath done this. The servants said unto him. Wilt thou then that we go and gather them up? But he said, Nay, les-

while ye gather up the tares, ye root up also the wheat with them....." (13:28, 29). It is about growing of tares along with the wheat. The tares-contradictions—really grew and have continued to grow. It is in this age that the wheat is being cleared of tares.

As for Jesus having died in Kashmir there can be no two opinions about it now. We have explained at some length why he had to go there and how did he actually go there. And since it has never been proved that he left Kashmir for yet another destination who can doubt that he died there and was buried there.

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But dear readers: do not forget one thing. It is not his tomb which is so very...important. Even if, for argument's sake, we admit that he was buried in Kashmir it cannot affect our belief. What we are after is that we should prove to the Christian world that Jesus Christ did not die on the cross; he was not resurrected from the dead; and that he died a natural death like every other human being. Once these things are proved to the satisfaction, he cannot remain Christian any more. He must fall in line with us and become a devout believer in the Unity of God.

Will the CHALLENGE and every other reader of these few lines think over the matter deeply and come to a conclusion independently.

We close this discussion with a prayer in the words of the Promised Messiah, peace be upon him: "O our beloved Allah, save the Christians from worshipping a man as a God, and fulfil the prophecies for this age made by Thy prophets." Amen.

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(Continned from page 19)

and fasting.

When he first called the Qureish of Mecca to God they jeered at him and later plotted to slay him. He was forced to seek refuge in distant Medina May Allah bless him with His choicest blessings! Before he died he was the King of all Arabia, even of the Qureish.

Please show this issue of TAHRIK-I-JADID to your friends.

We are sure they will be grateful to you and may be they will like to subscribe to it. Tell them if they ask, that its subscription is only Five Rupees for one full year.

Editor
Monthly TAHRIK-I-JADID,
Rabwah.

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ed that revelation is conveyed in words possessing extraordinary glory and majesty, and that a dialogue is possible between God and man in the same manner as between two men, so that a recipient of revelation attains to that degree of certainty which dispenses with any further proof or argument.

(To be Continued)

The First Lajna Imaillah Ijtema-held in Lagos

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On Sunday 27th June, 1976 at 9-30 a.m., the first Lajna Imaillah Ijtema(meeting) was held successfully under the Chairwoman Al-haja Aisha Ejide Bangbala at the conference hall of the Ahmadiyya Central Mosque. Lagos.

The meeting was declared open with a recitation from the Holy Quran which was followed by a melodious song given by the Nasiratul-Ahmadiyya Shonolu. The Amir and Missionary Incharge of Nigeria and Republic of Benin, in his opening speech recounted his efforts to reactivate the subsidiary organisations of Ahmadiyya Community. The result of these efforts was the commencement of Ijtemas of both Majlis Khuddamul Ahmadiyya in 1972, and Majlis Ansarullah in 1974. The year 1976 witnessed the first Lajna Imaillah convenion. The Amir clearly pointed out the real objectives of Ahmadi women in the cause of Islam and the training of their children.

The Amir called on the women to mould themselves according to the teaching of Islam and practices of the Holy Prophet Mohammad (peace and blessings of Allah be upon him) and live an Islamic life in their respective homes. He further explained that the gathering is not only meant for educating the women in Islamic ways but also to assist them to convey the message of Islam to both friends, neighbours, and their families and that they should try to become a model for others. He went further that the women should strive hard to save their children from all sort of immodesty and evils of the present day Societies, by teaching and encouraging them to live an Islamic life. Before his leaving the meeting he advised the Lajna Officers to make good use of the occasion and appealed to members both of Lagos circuits and delegates from other circuits to submit all their suggestions for the improvements of the Lajna's work to the Lajna President. And he led them in a collective silent prayer.

Various speeches were delivered on Ahmadiyyat, e.g. What is Islam, by Alhaja Gole and by madam R O. Aina ; Rights of women, by Alhaja F.A. Adeyeye. This was followed with a long break during which the participants did shopping at the stall where various handiwork of knitting, sewing etc. and different kinds of fruits and vegetables were exhibited. The Exhibitition proved to be a great success.

Tne second session was presided over by Mr. A.O. Mohammad. After readings from the Holy Quran by Mrs. M. A. Shahid, delegates from Ado-

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AHMADIYYAT
IN THE EYES OF OTHERS

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by *NASEEM SAIFI*

How do others look at the Ahmadiyya Movement? That is the question before us. But we think that in order to fully appreciate the idea of others, it is vitally important that their views should be prefaced with some facts about the Movement. What the Movement is and why it was inaugurated at all and what it claims to stand for and achieve ultimately, are some of the main points that must be brought to light. And that is what we intend to do before coming to the original topic and we hope the readers will excuse us for this digression.

Prophecies

The Holy Quran Says :

> "He it is Who has sent His Messenger with the guidance and the religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God, hate it." (61 : 10)

Almost all the Commentators of the Holy Quran agree upon the fact that the dominance of Islam over other religions, mentioned in this verse, had to take place at the hands of the Promised Messiah.

In the very next chapter of the Holy Quran, we read :

> "He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His signs and purifies them and teaches them the Book and Wisdom, although they had been before in manifest misguidance ; And among others from among them who have not yet joined them. He is Mighty, the Wise." (62 : 3-4)

It is reported in Bukhari (the most authentic book of Hadith) that when the Companions of the Holy Prophet, peace and blessings of God be upon him, asked as to what was meant by "And among others," he put his hand on the shoulder of Salman, the Persian, and said that even if faith ascends to the plaiedes, one of his descendants will bring it back.

This also refers to the coming of the Promised Messiah.

Again, the Holy Prophet is reported in the Bukhari to have said that when Jesus, the som of Mary, (i.e. the Promised Messiah) will appear, he will break the cross and kill the swine.

One of his very well known sayings refers to the coming of a reformer at the head of every century. The claim of the Founder of the Ahmadiyya Movement was based on all the prophecies referred to above. He said, he had been sent by God in fulfilment of the prophecies contained in the Holy Quran as well as the books of Hadith.

His Work

The task that he was to accomplish was the reformation of the world and as it was natural it was to begin with the faith and certainty of human mind in the Oneness and all powerfulness of the Almighty God. The breaking of the Cross referred to in the Hadith very openly hints at it. The Founder of the Ahmadiyya Movement always stressed the point that the object of his advent was to bring man nearer to his God and that the achievement of this object would automatically mean the dominance of Islam over all other religions of the world. His writings contain some very moving passages dilating on this topic.

It is worthy of note that the Holy Prophet had also prophesied that the learned people of the days of the Promised Messiah would take a stand against him and try to undo all what he would do, but as it has always been the practice of God, they will not succeed in their nefarious designs. The Promised Messiah's work will get momentum and engulf the whole world. True to all such prophecies the learned did take exception to whatever he did, but met the fate of their like in all the ages.

The Promised Messiah offered conculsive proofs which went a long way to show to the world that Jesus had not died on the cross and that he had not redeemed anybody in the world through his "blood" as had been preached by the Christians.

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He even put forward arguments, under God's revelation showing that Jesus was buried in Khanyar, Srinagar. This proved to be the crushing blow on the Christian belief that their "God" had died on the cross and later on carried to the heavens where he sits at the right hand of his father to come down to this earth in the latter days.

In the early days, his opponents (and how paradoxical it is that the opponents of the one who was trying to raise Islam high, were no other than the Muslim Ulema) said with great confidence that he would never succeed rather they would not let him move any farther. One of them went to the extent of saying that it was he who raised him (The Founder of the Movement) high and he would now pull him down. But God was on the side of this great Champion of Islam and He helped him at every step and in every move of his. The work continued progressing, till now his echo has reached all the corners of the world. The people have not only started taking notice of it, they appreciate the great work being done by his seemingly small community.

How true were the words of the Promised Messiah when he said:

> "I have come only to sow the seed and the seed has been sown by me. Now it will grow and spread and there is none who can check its growth."

Maulvi Zafar Ali Khan, one of the bitterest opponents of the Movement, had to admit in 1932, that,

> "This is (i.e. the Ahmadiyyat) now growing into a big tree. Its branches on one side are to be found in China and on the other side in Europe."

Indeed, that is what the Promised Messiah had prophesied about his Movement. To have a glimpse into the sincerity of the Promised Messiah for the work assigned to him, the following few lines should suffice :

> "Had it been possible for me, I would have gone, like beggars, from door to door, in order to preach the true religion of God and would have tried to save the world from this devastating polytheism and disbelief which has engulfed the whole world. Were God to teach me English I myself would go round and preach the word of God till my last breath."

The work done with such sincerity is always bound to be fruitful. In his own case, the destiny of God was also at his back.

Christian Claims

In order to appreciate what the present position of the Movement is, and what the people say about it, we think it is necessary to know what the Christian felt about the comparative strength of Islam and Christianity at the time when the Founder of the Ahmadiyya Movement voiced out his claim and asserted that the days of the supremacy of Islam had arrived. A well-known American Missionary, Dr. John Henry Barrows said in the course of one of his lectures delivered in the nineties of the last century :

> "In the partition of Africa, out of a total area of eleven and half million square miles, only one million and half has been left unappropriated, and this gignatic division leaves Turkey as the only non-Christion state in the Dark Continent. Mohammadanism as it exists in Constantinople and in Africa is not in full sympathy with our humanitarian century. With only one powerful Muslim monarch left in the world, and that ruler permitted to remain in Europe only through the jealousies of Russia and England, Islam is not in the least likely to conquer all mankind."

And as Lyndon P. Harries tells us :

> "At the beginning of the present century Christian writers were asserting that Islam is nothing without political power, and that for this reason Islam in Africa could not survive."

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Such writings can be easily multiplied to show that the Christians were hoping for the extinction of Islam from the world. They were, in fact looking for the day eagerly when the cross would be reigning supreme.

But that was not to be. Islam had to turn the tables on all other religions and this was destined to happen at the hands of the Promised Messiah and his followers. As soon as the Promised Messiah put forward his claim, the intelligent Christians began to sense a new life in Islam. A memorable Christian Conference was held in 1895: it was attended by the clergy from all over the world. At this Conference the Lord Bishop of Gloucester, the Rt. Rev. Charles John Ellicot D.D. while presiding over a session, said,

> "But perhaps the Movement in Mohammadanism is the most striking. I learn from those who are experienced in these things that there is now a new kind of Mohammadanism showing itself in many parts of our empire in

India, and even in our own Island here at home Mohammadanism now speaks with reverence of our blessed Lord and Master, but is not the less more intensely monotheistic than ever. It discards many of these usages which have made Mohammadanism hateful in our eyes. Changes are plainly to be recognised but Mohammadanism is not the less aggressive and alas, to some minds among us, (God grant that they be not many) even additionally attractive."

Since then a lot of things have happened. God had told the Promised Messiah that his message would reach the corners of the earth. In accordance with this prophecy the message of the Promised Messiah has really reached every part of the world. It has strengthened Islam and the Muslims and it ean be said without any fear of refutation that it has shaken the edifice of Christianity. So much so that the Christians now frankly admit that they cannot gain anything through arguments. Mr. W. Wilson Cash Dso., O B.E , says in his book "The Expansion of Islam."

> "Most Missionaries will agree that the old method of controversy is wrong and has proved fruitless."

In fact, it has been rendered fruitless by the Promised Messiah, for, with his cogent pro fs he has struck blow upon blow on the cross and all that is connected with it.

Likewise Mr Tracy Strong, in his report "A Pilgrimage into the World of Islam" which he prepared after visiting all the Muslim countries of the world, says: "We should not show public concern over the advance of Islam." His sense of defeatism about the Christian faith is clear from the words. "There is no use talking about the Son of God in the Christian sense to a Muslim." Mr. Strong also tells us, "Orientalists in many European and American Universities are speaking of a new approach to Islam and an Islamic Revival and are offering more extensive courses in Islamic studies."

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In a recent publication, Mr. Jack Mendelsohn says:

> "Spicing the nightmares of Christian leaders in the rising crescent of Islam. In parts of Africa, Muslim conversions are far outstripping Christian gains Among the rising youth African elite, where Christianity most pointedly falters, there are, as in Nigeria, vigorous Islamic promotional campaigns of an inspirational and intellectual nature which have a most telling effect."

In order to appreciate that these campaigns are solely due to the bold initiative taken by the Ahmadiyya Community, we draw the attention of our readers to the following passage that, some time ago, appeared in a Catholic newspaper in Nigeria:

> "If past attempts at reform have misfired, what of t e ocular demonstrations—the changed position of our Muslim countrymen! they were the most backward community upto some thirty years ago, but since the Ahmadis started their progressive campaign, wonderful changes have been wrought among them."

Of course, Mr. Jack Mendlesohn also provides the proof of the fact that the campaign is being spearheaded by the Ahmadis, in the following words:

> "It was in Lagos too, that Billy Graham was challenged to a public debate by a noted Muslim

scholar, and in keeping with his usual policy on such matters, refused." The result of this campaign in the words of Mendelsohn is, "The fact remains that Christianity is in deep trouble in Africa."

Quoting a broadcast programme of the writer of these lines, Mandelsohn says :

"To see how simple, and adop table and practical a face Islam exhibits to a Nigerian Radio audience, let us return to Maulvi Nasim Saifi, who incidentally, was their unrequited challenger of Billy Graham during the famcus evangelist's Lagos crusade..."

He also pays the following tribute :

"Activities of the Ahmadiyya Missions are spirited." And, "I have mentioned several times the weaving of Ahmadiyva influence into the emerging I-lamic patterns. This is easily the most active and extensive Muslim Missionary movement in tropical Africa, yet its roots are not African at all."

Another tribute, though in his own way comes from Mr. Wilson Cash, to whom reference has already been made. He says :

"This new sect had no sooner been launched than it met with a storm of abuse from Mohammadans and throughout Mirza Ahmad's lifetime he was subjected to b tter hostility from the Muslims of India. Inspite of this, his followers increased. He proved h mself an able propagandist and made extensive use of the press for the publication of tracts, magazines and other literature. Converts have multiplied..."

The thrust by the Ahmadiyya movement has so taken the people by surprise that in the words of Cash, "So potent does the spread of Islam appear that even Sir Rabindranath Tagore predicts that Mohammadans will soon gain supermacy over the Hindus, bringing India again under Mohammadan rule."

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He also says, 'By immigration from Muslim countries, there are about sixty thousand Mohammadans in America and the Ahmadis are making their appeal to the negroes there on the ground of equality of race."

Frien's and foes alike find themselves constrained to admit that the work started by the Promised Messiah has grown to very big dimension. The Editor of Al Fatha (Published from Cairo) once said that a deep study of Ahmadiyya Movement has shown that it is a wonderful movement. He admitted openly that this Movement had, through lectures and written word in various languages, established itself firmly and has strengthened its claim in the East as well as in the West. In his signed article he said that the Movement had its centres in Asia, Europe, America and Africa and that these centres were run much better than the missions of the Christians. Appreciating the work of the Movement he further said that he was quite sure anyone who would ponder over their work will be wonderstruck. This small Community has done the work that millions of Muslims failed to do. The fact is that the seed that was sown by the Promised Messiah has now grown into a mighty tree with its branches spreading all over the world. The work that he started has now grown to such dimensions that it envelopes every sphere of life. The huge success that the community has achieved has surprised the doubting Thomases

and extracted appreciation from even the bitterest opponents It is all because the Promised Messiah was raised by God Who was at his back and Who having told him that his message would reach the whole world, took it upon Himself to do the job.

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We should like to close this article with the following words of the Promised Messiah :

> "O mankind ! hearken, this is the prophecy of God Who made this heaven and the earth. He will spread this Movement in all the countries and will give it supremacy over all through reason and argument. God the Excellent has informed me again and again that He will grant me great glory and will instil my love into the hearts of the people and will cause my Movement to spread in the entire world and will make my sect supreme above all other sects and members of my sect shall attain to such excellence in knowledge and learning that by the light of their truth and by the dint of their arguments and signs, they will confound all. Every nation of this fountain and this Movement will grow and prosper, so that finally it will encompass the whole world."

The Review of Religions

A MONTHLY MAGAZINE

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AHMADIYYA MOVEMENT

address

The Review of Religions,

Rabwah—Pakistan.

Ray of Light

The days are dull, the nights duller,
The talks are mad, the songs sad,
The breath is weak, the soul is clad
In a shroud
Made of cloud
That threatens to burst
To quench my heart's thirst
But who knows and who can tell
For whom tolls the bell
The ray of hope
That shines on high
Does it give life
Or
does it make the people die ?
Nobody is sure and nobody knows
How the life stems and how it grows
What's the death ?
That stops the breath
And takes the man to an unknown land
Closing his eyes and holding his hand
What I know makes me glad
What I do not know makes me sad
What I do not know is more than what I know
Tell me, what should I do, and where should I go,
Let me have a ray of light,
Let my days and nights be bright,
Let me—Let me—if you will,
Have a joy and a thrill.

Eness

A REJOINDER TO THE WEEKLY ALMIMBAR OF LYALLPUR

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A. W. ADAM

Ameer (Head) and Missionary Incharge, Ahmadiyya Movement Ghana.

I have read a report published in the 16th July issue of a weekly of Lyallpur, namely "*Almimbar*" in which certain statements have been attributed to the Head of State of Ghana vis-a-vis freedom of religion which I consider my moral and national duty to refute because they are false and misleading.

The report reads in Part : "About Ghana, he (the Head of State) said that mosques are found in every city and towns of Ghana, places of drinking and immorality are forbidden. Bahaism and Qadiyaniat don't have any place in Ghana, neither do we recognize them. We have expelled Bahais and Qadianis from our country and, shall not grant them permission to enter our country in future."

The above quoted portion of the report as published by *Almimbar* depicts the Head of State of Ghana as a most intolerant tyrant, who would turn people out of Ghana because of their religious beliefs !

In the Saturday 1975 issue of the *Ghanaian Times*, a report was published of a public statement by the then Comissioner for Information, Col Tachie-Manson, which reflects the Ghana Government official stand on freedom of religion. The report by Frank Fiawoor reads in part : "The Commissioner for Information Col. C. R. achie-Menson yesterday assured Ghanaians that the Government of the National Redemption Council believes in the freedom of religion so long as it does not interfere with the laws of the Country. He gave the assurance when launching a book "Masterpieces of Christian Philosophy" on behalf of the Head of State and Chairman of the National Redemption Council, Col. (now General) I.K. Acheampong, in Accra. The Commissioner said the Government believes in religious tolerance and that no one is discriminated against or punished because of his spiritual leanings. He explained that the N. R. C. is convinced that what a person believes is extremely personal and a very necessary part of the individual's evolution.

Col. Tachie-Menson further explained that the Government does not favour one religion over other religions or beliefs because it believes that to do so would lead to limiting a person's fundamental right to believe as he wishes.

I have been constrained to quote at length the stand of the Government of Ghana on freedom of religion as a circumstantial evidence to expose the falsehood of the statement attributed to the Head of State of Ghana, by the Lyallpur Urdu weekly.

Now let us examine the Lyallpur Urdu Weekly's report a bit more closely.

The Lyallpur weekly had quoted

the Head of State of Ghana as having said that Mosques are to be found in most cities and towns of Ghana. This is correct. What the Urdu weekly failed to tell its readers however is, most of the mosques in the cities and towns of Ghana have been constructed by the Ahmadiyya Movement.

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The paper quotes the Ghanaian Head of State as having said that places of drinking and immorality are forbidden. Certainly places of immorality are forbidden in Ghana but not of drinking alcohol. The truth is grog shops are found in all the towns and cities of Ghana.

The Statement attributed to the Head of State that places of drinking alcohol are forbidden in Ghana cannot therefore be correct. The most greivous enormity perpetrated by the Urdu daily is the attribution to the Ghana Head of State of the statement that Bahaism and Qadiayaniat don't have any place in Ghana. The truth is, freedom of religion is granted to Bahais and Ahmadis as to people of all other religious persuasions.

In Accra can be found not only Bahais but also a Bahai Centre. As for the Ahmadiyya Movement, it is not only one of the well-known religious communities in Ghana but is also officially recognized as the most active Muslim organization in the Country.

A report on the Regional Conference of the Ahmadiyya Movement held at Tamala published in the July 29th issue of the *Ghanaian Times* states in part :

> "Mr. A. Karbo, Deputy Regional Administrative Officer, who read an opening speech on behalf of Lieutenant-Colonal Festus Addae, Regional Commissioner, said *the Government "count" on the support of religious Movements including Ahmadiyya* which can exert the type of influence required to create a favourable climate for normal spiritual development. The Government, he said, was gratified that the Ahmadiyya Movement had long association with social and economic development in the country."

Another report in March 9th, 1976 issue of *The Pioneer*, a daily in Ghana, reads in part : "The District Chief Executive for Kintampo, Mr. E K. Anto has commended the Ahmadiyya Movement for its contributions to the socio-economic development of the country. Addressing the closing session of the two-day annual Brong/Ahafo Regional Conference of the Ahmadiyya Movement at Techiman on Tuesday, Mr. Anto noted that the establishment of 40 primary and Middle Schools, seven Secondary Schools and four Hospitals by the Movement throughout the country is a commendable effort worthy of emulation."

In another newspaper report entitled "Ahmadiyya Efforts Praised" published in the March 4, 1975 issue of *The Pioneer*, we read in part : "Commander J. K. Amedume, Ashanti Regional Commissioner, commended the Ahmadiyya Movement for its contributions to education and the health services in Ghana and expressed the hope that it would continue to identify itself with the reconstruction of the country."

Another news report published in the June 6, 1975 issue of *The Ghanaian Times* reads in part : "Col. C. R. Techie-Menson, Commissioner for Information, yesterday launched the first English language Muslim monthly newspaper in the country in Accra and called for a peaceful co-existence

among all religious bodies for orderly development of the country.

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The paper, *The Guidance*, is published by the Ahmadiyya Movement of Ghana and edited by Mr. Ibrahim K. Gyasi.....

Maulvi A. Wahab Adam head of the Ahmadiyya Movement in Ghana said that the fact that Col. Tachie-Menson himself had launched the paper showed that the N. R. C. guaranteed freedom of religion in the country. He pointed out that religious freedom is one of the fundamental rights enshrined in the United Nations Charter "and we in Ghana are lucky to enjoy this."

A later report in the July 7, 1976 issue of the *Ghanaian Times* reads in part: 'Maulvi A. Wahab Adam, head of the Ahmadiyya Movement in Ghana, yesterday presented a Holy Quran and a number of books on Islamic Religion to Major E.J Dawuni, Central Regional Commissioner, at his office at Cape Coast.

Receiving the gift, Major Dawuni commended the Ahmadiyya Movement for its contribution to the social, and economic development of the country."

Uncountable number of other statements from officials of Gen. Acheampgon's Government can be cited to show that not only is Ahmadiyyat officially given recognition in Ghana but also the appreciation for the efforts in Ghana by the Ahmadiyya Movement in the moral, social and spiritual fields is openly expressed.

How then can the Urdu Weekly of Lyallpur report that there is no place for what he called "Qadiyaniat" in Ghana?

Apart from what the Ahmadiyya Movement, is doing collectively for Ghana, members of the Movement individually contribute their quota to the progress of the State.

In this regard, I need only cite the example of Mr. Issah Goodman, an active member of the Movement who was one of the seven sons of Ghana to deserve national honours in recognition of their personal contributions towards the Government's efforts to make Ghana a self-reliant nation.

The Head of State of Ghana personally presented the awards at a reception at the State House to mark the fourth anniversary celebrations of the January 13 Revolution.

A full report on the ceremony was published in the January 15, 1976 issue of *The Ghanaian Times* and *The Graphic*.

Then, there is the example of Mr. Issifu Ali, another, active member of the Movement, who serves Ghana as the Chairman of the State Enterprises Commission.

His appointment was made by the Head of State of Ghana himself according to a report in the January 29, 1976 issue of the *Ghanaian Times*

But to set a seal on the falsehood of *Almimbar*, I shall add one more press report published both in the *Ghanaian Times* and *The Daily Graphic*. The date was January 7, 1975.

Under a photograph headed "Koran for Head of State," the paper reports:

"Col. I. K. Acheampong (left), Chairman of the National Redemption Council and Head of State, receiving a copy of the Holy Quran from Maulvi Wahab Bin Adam, head of

Ahmadiyya Movement in Ghana.

This was when an eight man delegation of the Movement called on him at the Castle, Osu, yesterday.

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Maulvi Adam was accompanied to the Castle by Alhaj Mumtaz Arthur, President, Jamal Johnston, General Secretary, Alhaj J. C. Alhassan Attah, Mr. J.G. Issah, Issifu Ali, Mr. Ahmad Quainoo and Alhaj Muhammad W. E Arthur.

The Head of the Movement conveyed to Col. Acheampong greetings and best wishes from Khalfatul Masih III, the Supreme Head of the Ahmadiyya Movement, and formally invited him to the 49th Conference of the Ahmadiyya Movement to be held at Saltpond in the Central Region at the week-end.

Col. Acheampong congratulated him on his appointment as the first Ghanaian head of the Movement, and said that Ghanaians will soon "have peace and harmony."

He therefore appealed to the 500,000 members of the Movement to ask for peace and harmony in their prayers, adding that if "We have peace and harmony other things would follow."

From the above it is clear that not only does Gen. Acheampong believe in freedom of religion, he does also recognize the Ahmadiyya Movement and did graciously receive a delegation of the Ahmadiyya Movement, admitted the fact that Ahmadis are 500,000 strong in Ghana and appealed to them to pray for peace and harmony of the country.

Correct reporting is one of the elementary requirements of journalism. If the Editor of *Almimbar* was eager to know the Ghana Government's stand on freedom of religion or to ascertain facts about the Ahmadiyya Movement in Ghana, he only had to contact the Ghana High Commission in Islamabad for information. Why then did he deliberately indulge in such blatant falsehood?

Is it a calculated attempt by the paper and its publishers to discredit the Ghanaian Head of State by depicting him as an intolerant tyrant?

Perhaps the Ghana High Commissioner in Pakistan has a duty to ask the publishers of the false report about our liberal Head of State to serve as a deterrent to any attempts in future by Pakistan newspapers to publish falsehood about other nations with impunity.

(Continued from page 22)

Ekiti, Ibadan, Ijede and other adjacent missions, were allowed to address the audience Very educative and inspiring speeches were delivered by the elders of Lajna. After reciting the Lajna Pledge led by Mrs. Rafique Tschannen the meeting came to an end with message of good will and farewell by Alhaja Ejide Bangbala, the chair women while a silent closing prayer was led by the Amir's wife Mrs. Shahid.